

"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH."

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CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice.
4. Christian character, or vital piety, the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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Elon College Notes.

Commencement has come and gone. To say that it was pleasant and a

success is useless. The Sun's editor was there, let him tell of that as he will.

Some changes have been made in the faculty and new arrangements and some additions made for next year, but the Secretary of the Board of Trustees was here, let him tell of those as he will. [See in next week's SUN.] My only province now is to make a few general remarks, unburden self a little, send a word of greeting and of parting to friends and students in their far off homes this morning. It is Monday morning at Elon, a morning fresh and clear and bright. But there is no bell tip and no roll call and no recitations here to-day. All is quiet and repose and even now a deathly homesick silence seems to creep over me, as I sit alone in my recitation room and pen these lines.

For two years I have come to this room about this time of the day on Monday morning, not with pencil and tablet, but with text-books—Caesar, Cicero, Horace and Livy—and here have I met with earnest students, anxious faces and enquiring minds, but this morning as I stroll in there is nothing left to greet me but the stillness of deserted halls and the memory of former days. Those textbooks are laid aside, the students gone to their homes, but the memory of them still cluster around us thick and fast. Should any of those students see these lines perchance, their teacher at Elon send them this message this morning: Young men, in the name and by the help of God be men; young women in the name and by the help of God be women. The Christian church and the cause of Christ expects every man and woman to perform his and her duty. And our only prayer for you is that God may give you wisdom to learn your duty and then bless you with strength to perform that duty. Duty first and work next should be inscribed on the banner of every one and under this banner all may hope to win the victory in life.

Some of us will probably never meet at Elon again, but let us hope that some impetus has been given

here, some lesson learned or truth acquired which will do our souls good and will enable us to make our path straight to that home above where all can meet and where no partings and no farewells will ever come. One has already gone from our number to that home and he, as it were, holds over there a beacon light beckoning hither to the rest of us. We all remember our fellow student, our collaborator, our friend and our dear brother, Rev. D. M. Williams. We know how faithfully he labored among us, how devoted, how consecrated was his life to the cause he loved, and we remember too how we respected, admired and esteemed his noble efforts and his pious life, and how in so short a time he was called from this to another and a better land. Is this not enough for us and a warning that not long hence the same messenger will call for us and we too must go to a place, a home beyond.

We will never more greet the face of our brother here. Can we not prepare to meet him up yonder where joy forever reigns and bliss supreme forever dwells? But the stillness here grows too weighty upon me. I will close my notes, stop my reflections, leave my recitation room to its own silence.

The Trustees have granted Prof. Moffitt and myself a leave of absence for a year and we will turn one face toward Harvard University to better prepare ourselves for the work before us. The college here will have our best wishes and our prayers. We leave for a time, but able men, men who will doubtless fill our place better than we have done, will fill our places and we will hope to return again not many months hence, stronger, abler and better fitted for our positions than we have been heretofore.

Some other hand will write the Elon notes and let us hope that he will make them much more readable and interesting than they have been heretofore. And now recitation room, students and friends and readers, farewell, for a time. We will

possibly meet again and this tear will have dried away.

J. T. KINSON.

May 30, 1892.

State Library
Holland Items.

Yesterday, May 22nd, was a very rainy, disagreeable day; and the services in Holland were rather thinly attended. The storm continued all day, and the funeral of Bro. Jas. Butler's daughter, which was expected, was postponed, and we had no Sabbath school, both of which were to take place in the evening.

Last 3rd Sunday was quarterly meeting at Holy Neck, and a large congregation, as usual was in attendance. Being the season for spring wear and as there is invariably quite a display of new dresses, bonnets of various tastes and styles on that day, it has been called by some "butterfly day."

We need not say that Bro. Harley preached a good sermon and that the services were interesting. But it was his last, till the fall, as Prof. Atkinson will fill his place till then.

Dr. Barrett, we learn, went up to Antioch last 3rd Sunday as usual to fill his appointment, but was taken suddenly ill. He had quite a profuse hemorrhage of the nose and had to telegraph for Dr. Sankford, his physician at Norfolk. I have heard no further news from him, but hope he has entirely recovered by this time.

Dr. M. E. Daughtery of Franklin died last Sunday. He had been in bad health for a number of years. When at his best, he was considered a good physician. He was much esteemed, and left many sympathizing friends. He was perhaps between 50 and 60 years old at his death.

Peanut raisers, many of them, have much trouble in seedling their crops, and the complaint is many crops are rotting in the ground. It is thought the peas were over heated in the shock in curing last fall produced by so many saps on the vines. We have also been visited by some very heavy rains—and in some places, hail.

R. H. HOLLAND.

A Twilight Story.

"Auntie, will you tell a story?" said my little niece of three, As the early winter twilight fell around us silently. So I answered to her pleading: "Once, when I was very small, With my papa and mamma I went out to make a call; And a lady, pleased to see us, gave me quite a large bouquet, Which I carried homeward proudly, smiling all along the way. "Soon I met two other children, clad in rags and sad of face, Who grew strangely, widely joyous as I neared their standing place. 'Twas so good to see the flowers! 'Give us one—oh, one!' they cried. But I passed them without speaking; left them with their wish denied. Yet the mem'ry of their asking haunted me by night and day, "Give us one!" I heard them saying, even in my mirthful play. "Still I mourn, because in childhood I refused to give a flower; Did not make those others happy when I had it in my power." Suddenly I ceased my story. Tears were in my niece's eyes—Tears of tenderness and pity—while she planned a sweet surprise; "I will send a flower to-morrow to those little children dear." Could I tell her that their childhood had been gone this many years?

—*Harper's Bazar.*

Sometime.

Sometimes, somewhere, the sun must shine
Forever bright, without a setting,
And all these clouds of yours and mine
Be lost in blissful, sure forgetting.
Sin cannot always vex the soul,
Nor life be toilsome, sad, and dreary,
Sometime, the floods shall cease to roll,
And rest shall come to all the weary.

—*James Buckham.*

A Greeting and Appeal to "Them That Love Us In the Faith."

BY REV. ALICE A. DRAPER.

[N. B. The Christians who receive a copy of this paper, are asked by me to subscribe for the SUN. First, as a matter of principle, of duty; next because I can reach you and many besides far more effectually through our papers than in private letters, which in a circle of friends so large makes so great a claim on my time. The letters of encouragement, the God-speed, that have come to me from every point of the compass from ministers and laymen, cheer and strengthen me, showing I have a hold on your hearts. I treasure them dear workers, and my prayer is that I may continue faithful to Christ and worthy of your love and trust. —A. A. D.]

It is nearly four months since I preached my last sermon for my beloved people at Westport, Mass., and on Sunday night bade them a tearful good by, promising them God willing that I would visit them at the end of the year. On Monday morning I called on the invalids and bade them farewell, one of whom was summoned home about the time of my arrival in Virginia. Monday afternoon after a hurried dinner with Brother and Sister Tripp, Pansy, the pretty and faithful creature that gave me so many delightful rides during my two years pastorate in Massachusetts, was waiting with other friends (her owners) to carry me to Fall River, where I took the boat for New York. Dear

workers of Westport, though the tears fall as I write, and greatly as I love you, as I appreciate all the kindness you bestowed upon me, yet you know I went from you because I felt the Lord, and yea, our people needed me far more elsewhere I knew there were Christian churches holding the entire field, and yet without a pastor, that others instead of having services twice a Sabbath, were having them only once a month.

Already I find our churches waking up to the fact that they ought to have services every Sunday. It is denominationalism that plants so many weak and struggling churches where they are not needed, leaving no end of territory suffering for preachers and churches, and this thing they all call religion. Shame, oh shame! For one, I cannot feel that I am giving acceptable service to Christ in such fields when the others are open to me.

My visit to the dear father, the invalid, in New York, was cut short, the needed rest given up, for when can a minister get time to rest to make the promised visit to Virginia, after which I thought myself westward bound.

Now, dear friends, your letters, your talk all show undue agitation. I am grateful for the interest, but I am not frightened and not even agitated. I have reason to believe that God wants me here, and evidently a three fold work confronts me, but that confronts us all more or less—go where we may. We have had grand congregations both in size and interest at our special meetings. Through a combination of hindrances revival effort was made in only four churches, with short time at each necessarily with my limited time, yet there were about thirty converts, most of whom became members of the Christian churches, some joining the United Brethren who kindly worked with us, and who with other denominations freely extended to me every hospitality and courtesy. Other places were visited, having a meeting or two and a temperance lecture, by request of the people, and I feel quite as satisfied with that work as with the other. Mere additions to churches under existing conditions in many places amount to but little for the individual or the church. Every where the mass of professed followers of Christ need to undergo a most thorough broadening and enlarging process. Until quite recently the devil has had all the recreation and amusement with the approbation of the church, just as he has mainly yet, to the shame and disgrace of the church, absolute control in our political life.

To me it becomes blasphemous to hear men preach and ignore their civil duties, and equally so when I

hear members praying for Christ's kingdom to come, then voting for satan or doing nothing to show they are sincere in their prayers. The world, the church, are cursed through these people. One has well said, "People must do more or stop praying." No one can shirk duty and not be a curse to society, to say nothing of losing his or her own soul. Who dares to say the followers of Christ are not responsible for the condition of things in our country? The unjust laws, the political corruption, the exaltation of the meanest and vilest to place and power. If Christian men are not responsible for their votes, and obligated by their very profession to be in the caucus and at the primary to see that the forces of evil do not take possession, and that the devil's angels do not get on the tickets, and because there elected to rule over the people, to rob, steal, debauch, and then our professed Christianity better go with the herd of swine for all the good it will do our souls or that of others. Fancy a people having grace enough to save them who have not grit enough to combat evil.

We are a part of God's church—just a very small part, but were we to wake up who can measure the good we might do? What, a good Christian neglect public interest? Never! Give us better Christians and there'll be more patriots. Professing to love God and then ignorantly rendering "God's country" to the devil. Truly a spectacle to make angels weep and call down upon the church of America the wrath of God. Strange idea that you are not responsible for the character of the men exalted to office. How many of you now, were Dr. Parkhurst running for president would vote for him? The man who has dared unveil the moral and political rottenness of New York city. Would not the majority, the overwhelming majority vote for his party God?

The forces of evil, the saloon keepers, the traders in human souls, and the dealers in dirty politics, know that they can go to any lengths under the power of the party lash. Listen: "A few years ago when the present district attorney was a candidate for his office, against a man who had been so faithful and so successful in his efforts to bring to justice the "boodle aldermen" of that day, hundreds and thousands of church members, did not take the trouble either to register or to vote. On Fifth Avenue from Fortieth to Sixty-eighth street, there were three solid miles of brown stone fronts, and yet how many men who live in these houses voted at that election? Only twenty-eight!" The man who gave this item is an address before the congrega-

tional club of Boston, adds, "such neglect is more than a disgrace, and it ought to be made a crime," to which I say amen, and amen!

Life only becomes worth living as we grasp the spiritual and intellectual heights God desires us to climb. Some are beyond us, shall we despair? No, many, the multitudes, are lower down on the spiritual and mental ladder, and these we are to help up round after round. God forbid that the Christians anywhere should try to wrest from woman her Heaven born rights. We want neither dolls nor drudges but women, such as Almighty God designed for the help-meet of the man, and the motherhood of the race. When the great mass of men become more intelligent, when they know something of the laws of heredity, such men will shrink from union with an inferior womanhood, almost as from death as even now, thousands of intelligent women refuse to marry men who are their inferiors, morally and spiritually, and too often even intellectually. Like Talmage, I glory in their celibacy rather than see them bound to that which is not worthy of them. The Bible speaks on the law of heredity in no uncertain tone, and had the ministers in all denominations preached that instead of their unwarrantable sectarianism, we should have had a great improvement in the quality of the human race, while the more we have if the quality is not right, the worse for this world and for them in the world to come.

I like the people of the south very much, and my whole strength is spent in doing for them what I feel should have been done among our churches years ago. And the sisters like their pastor and the brothers will not hate a woman popular and strong with her own sex.

Given a real Christian motherhood, not a sham, masquerading under a Christian mantle, and heaven will no longer be in danger of being filled mainly by "females." Given such a motherhood, and there'll be an abundance of men born into the kingdom of Christ, and Heaven will not be monopolized by the "females" as is now the greatest part of the churches. Man can hasten this condition, or hinder it, not by right, but by perverting Scripture and usurping power.

If I had to be born again, and I might choose my sex and my birth place, I would shout at the top of my voice, "Oh, make me an American woman." But our distinguished visitor must have closed his eyes to the fact that superior as American womanhood is it is not yet free, not yet what it will be when the enlightened church demands for all regardless of sex, legislation in harmony with

"therefore all things whatever ye would that men would do to you, do ye even so to them: for this is the law and the prophets"; and confirmed by Paul's, "there is neither male nor female in Christ Jesus." If men will study this question, they will readily see that an emancipated race can only come from an emancipated motherhood, and Christ brought freedom to all. The slavery of a sex is even more despisable than that of a race.

I have met many noble, earnest men and women, and they are my helpers. God bless them! Grand and loyal soldiers of the cross too, they are. Refuse? Yes, everywhere, that is all that affords us raw material to work upon through the transforming power of our Lord and Master. Refuse—or sinners—yes, but Christ is the power that separates the gold from the dross.

Do I feel at home?

Certainly dear friends, Virginia hospitality, Virginia's warm hearts makes you feel at home, and then you who know me best, know that I am devoted to the nation—so put me in what part you may, it is my beloved country, and while trying to save souls in the church, I feel it my duty also to do all in my power to secure for our country everywhere that intelligence and enthusiastic patriotism, upon which its life depends. No nation means no church, and no church means no nation. Like men and women they rise or fall together, neither is, neither can be, independent of the other.

And now dear workers of the Sunny South, I am here to do you all the good I can in every department of labor for the soul, the brain and the body. My interest is not bounded by Virginia lines, it is world-wide for Christ, and denominational wherever we have churches. I cannot play the part of a coward, draw my salary, and get along the easiest way, but I must preach the preaching that God bids me with both tongue and pen. That means fearlessly grappling with the evils and hindrances that beset us as a people. Our notorious lack of system, or worse, our lack of execution, for where we have law and refuse to execute, we must be bordering on the denominational anarchy, the disgraceful and inadequate support of the Christian ministry, taken as a body, not the few, and in some localities the ordination of those manifestly unfit for the position are the crying evils that beset us.

Here I enter a protest against minister or layman, living in a good home, having all the comforts of life and many of its luxuries, asking our ministers to accept any greater poverty and self-denial, or even bearing that already fastened upon them. If there

is any reason why a Christian minister should be content with an apology for a house, a crust for his daily bread, ignorance and pauperism for his children, and want for any dependent upon him, then there is a reason for the non-existence of that ministry. No denomination can have an absolutely perfect ministry. But all can have as good as they are willing to support. Despite the cool view, the tranquil view, the satisfied view, there is a leak in our denominational ship, and it seems that a regard for our own life demands that it be stopped.

I rejoice in the ring of the call for the General Convention; and pray that such a spirit of consecration and zeal shall grow out of that as shall be felt throughout the denomination. Oh, ye men and women of the Christian church, if your ministers furnish the brain, the power, the service for church and college, ought not you to furnish the wherewithal for the carrying on of the work?

As to the *quality* of those you ordain for the ministry. Ordination will not make up for a lack of character, education and general fitness, and as few if any would be ordained unless asked for by some church, let the churches be urged to remember Paul's caution to Timothy, "Lay hands suddenly on no man, neither be partaker of other men's sins;" for the express purpose of guarding against the ordination of the unfit and the unworthy. Time is required to demonstrate the fitness of the one to be ordained. "Neither be partaker of other men's sins."

Through negligence, or a lack of fidelity to Christ and the church ordaining ungodly candidates, unfit ones, and so becoming in some degree responsible for such in their pastoral sins, and wholly responsible for imposing an inferior minister upon God and the people. "Keep thyself pure." "Keep thyself clean of participation in other men's sin by not failing to rebuke them of that sin." Oh, that weak-kneed Christian (?) perhaps—would remember that when things get into the church, that are wrong, when people, old or young, forget or ignore the fact that they are in God's holy temple, would *speak*, would *act*, as becomes a soldier on duty! "Keep thyself pure." No protest means participating in other's sins, and we are not religiously clear if we do that.

Then again, to sanction or encourage the ordination of the unfit, is sin. God demands our best. Will you give it?

Even should our people anywhere, for I am fast learning we differ widely in different sections, constitute the call to a church, the ordination of the pastor, like that of Spurgeon, again the power is in the church, and brethren, when the call goes out to

the unfit, you become a "partaker of other men's sins."

Ought not we to be as earnest, as devoted, as enthusiastic over mustering the people into the Christian forces, as are the Methodists, and others mustering them in for Methodism, Presbyterianism or any ism? Shall we not put the means in the hands of our leaders, and bid them go forward? Our Lord will never accept principles talked, for deeds done.

Nothing but loyalty to Christ and his cause as represented by the Christians, could bring these words from my pen.

That there are several and strong reasons for this appeal to you, in these plain words, those who look at our denominational craft through the eyeglasses of *trnht*, will admit.

It is made in a spirit of love and of service, God grant that it be not made in vain.

Foreknowledge and Decree.

SPIRIT AND LIFE.

In a private letter from a minister student in college, we are requested to "Give a few thoughts on the thesis of God's foreknowledge." The subject of "God's knowledge and man's free will" has baffled the wisest men of the ages. Both the learned and illiterate have been perplexed to know how it is possible for God to foreknow that a given thing will come to pass without first decreeing that it shall transpire. And if foreknowledge and decree are identical, how is it possible for man to be a free agent? And if man is the subject of *fate*, human responsibility is a ludicrous farce. But to deny the proposition of man's free will is to undermine the foundation of all governments, both human and divine, and contradict all human experience. So, we are confronted with three questions, namely:

FIRST—EXTENT OF GOD'S FOREKNOWLEDGE.

To the question, "Does God know in advance all things, great and small, which cometh to pass?" there can be but one answer. Certainly. The very thought of Infinite wisdom forbids the possibility of surprise. The limitation of wisdom is conceded if the Infinite dwells in a state of uncertainty. If human affairs are known only to God after they transpire then the Infinite must be in a state of learning. Indeed, the term "infinite wisdom" is a misnomer, for the reason that knowledge is being increased. The very conception of a creator and sustainer of the universe implies the thought of omnipotence, omniscience, and omnipresence. There is and can be nothing hid from the Almighty. But as all are agreed upon the ques-

tion of God's foreknowledge, we pass to the disputed question,

SECONDLY—THE FREEDOM OF THE WILL.

If it were shown from arguments drawn from the universally-conceded proposition of "God's foreknowledge" that man is not free, but rather the subject of a divine fate, over which he has no control; were it proven from the Bible, beyond contradiction, that man is governed by the inexorable law of decree, with no liberty of his own; if metaphysics and philosophy were to join their testimony against the doctrine of "free will," and in favor of man's invincible fatality; if orthodoxy were to doom the individual to hell for not believing, that "God foreordains all things whatsoever cometh to pass;" yet, despite all this, each individual is *conscious* of his own moral freedom, to do or not to do. But for this sense of personal liberty, no man would stand self-condemned. Self-condemnation for wrong-doing is as universal as the race of mankind. All arguments, therefore, however unanswerable, against the freedom of the human will, are blown to the winds, and each man stands or falls at the bar of his own free will to do or not to do.

Beside, but for man's right of choosing between right and wrong all punishments for crime are satanic injustice. All governments, both earthly and heavenly, go upon the supposition of man's free will.

No court in the universe will condemn and punish a man for doing what he was compelled to do by force of circumstances over which he had no control.

Only let it be shown that the criminal at the bar is an *imbecile* and he is acquitted without further questioning. If it were proven by theologians that God will act otherwise, then they convert the Almighty Father into an omnipotent devil.

"Freedom and reason make us men. Take these away, what are we then? Mere animals, and just as well The beasts may think of heaven or hell."

The two facts, namely, God's foreknowledge and man's free agency being next to self-evident, it remains for us to inquire

THIRDLY—ARE FOREKNOWLEDGE AND DECREED IDENTICAL.

We answer emphatically, *No!* Knowledge is one thing, decree quite another.

The astronomer foreknows the coming eclipse without decreeing it. But you say, "The omnipotent arm controls the stars, and that the only way for the Almighty to foreknow of the eclipse was to have decreed that it should come to pass." If, however, the human may foreknow coming events in the affairs of God, without decreeing them, may not God fore-

know coming events in the affairs of men without decreeing them to come to pass? While we rejoice to believe that there is a divine supervision over all the affairs of heaven and earth, yet many of the "affairs" of this world are of man's willing and planning. Whatever may be the condition of other worlds, on this little speck of the universe there is going on a divine and human controversy. The divine side is settled once and forever, while the human is yet in dispute. God has delegated the power and issued the command, "Work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do of his own good pleasure."

While the great Father works his own will, and knows the outcome of all human endeavor, yet his will and foreknowledge in no wise interferes with the freedom of our will and the fidelity of our stewardship.

We may stand upon the heights and afar off we see a man approaching the forks of the road. We observe him taking the left-hand road; but this far-off seeing in nowise interferes with his liberty to take the right hand. So, the All-father, whose existence is one eternal *now*, and whose knowledge is the comprehension of all things belonging to his own infinite eternity, may see us walking the broad road that leads to darkness and death, and yet such boundless comprehension in nowise hinder us from walking in the narrow path which leads to glory, honor, and immortality.

T. M. McWHINNEY.

Sparks from Under the Hammer.

Good Models. A good artist selects good models. Proportions, features, expressions, and designs are studied with minutest care. The results are good pictures or good statues. Who expects a good picture from a model with one eye out or the head off? Yet many a man models his soul after that sort of a subject. "Be ye imitators of me as I also am of Christ" (1 Cor. xi 1).

The Breath of Life. Did you ever see a small animal under the glass receiver of an air-pump while the air is being withdrawn? How it trembles with uneasiness! How it pants for breath! Is it not cruel to cut off thus the supply of life? If it were a man you would smash the receiver to give him breath. What if it were your neighbor? What if it were your child? Ah! my mother, it is all of these. The word of truth in the sacred volume is the breath of life, and your neighbor, and your family, and yourself are famishing for the need of it. What will you do to supply the Word of Life? Religions

literature is easy to obtain, and yet it is found in few families in most parts of the country. It is possible that in homes where there is a church member one family in ten on an average takes a religious paper. Where are the nine? A good book now and then manages to find its way into the average household. In some communities the gospel is rarely preached; in many others, it being a cold formal service, freezes the attendant out of the sanctuary; but even in the best communities how many Christians are not trying to live on a very small supply of the life-giving Word? A great number are under the receiver; Satan has hold of the pump-handle. Who will smash that glass and save a life?

Public Sentiment. If you ever expect to work, a revolution in the conduct of the masses, you must cultivate public sentiment. You may be never so great an orator, organizer and reformer; you may carry your audience along with the sentiment of your address, and take your seat amid a thunder of cheers; but if public sentiment has not reached the proper plane, your best efforts will show but little permanent results. I did not say wait for public opinion to catch up with you before you begin to work for any revolutionary measure; I say, go on, build it up. As the sentiment advances, keep ahead of it. But be not disengaged because you cannot push to the utmost success that which is too far above the masses. Remember that the reformer is but the crested wave of the incoming tide. The wave may surge with tremendous weight upon any barrier in its way, but it is not the force of the wave merely, but much more the force of the mighty waters behind it. So the reformer; if the masses rise to a high tide of public moral sentiment the reformer becomes simply irresistible. As the tide grows, he is stronger and stronger each time he lashes his antagonist; but, on the other hand, if the tide of public sentiment is falling, the reformer grows weaker hour by hour. The moral is, begin to lay plans for a thorough education of the masses in the direction of needed reforms.

Disappointments must now and then wither our hopes, but we should not on that account allow ourselves to be seriously disturbed. Our hopes are often only too much like rays of sunlight in a forest, where one ray must ever give place to another or to a shadow. Their very changeableness proves their lack of value. The vanishing of the rainbow shows that it has no permanent worth. It should be no disappointment that we cannot lay hold upon its colors, since it will not stay. But there are brighter treasures than the colors of a fleeing

cloud. There are graces worthy of our grasp, and graciously put within our reach and keeping. If we appropriate these we have an abiding blessing. Besides, who knows what it is from which a tender providence withholds us, or rather what it may be for which a loving providence is reserving us? I dare say that when rightly understood, the realities of life are richer than its hopes. Better gifts are given than were asked. The vine never knows what kind of handling it should have, but the husbandman knows that many a tendril must be broken from its holding-place and many an unhappy outgrowth must be pruned forever away. We are vines which shall yet see the wise management of the Gardener.—*Missionary Weekly.*

Do Not Attempt Too Much.

There is a bit of advice that the business girl or woman might profit by, which is: Dot no attempt too much.

A man who works in an office or store through the day is not expected to make his clothes, paper his rooms or paint floors after he comes home.

A woman will work all day at her business, whether it be dress-making or office work, and then hurry home and trim a hat, make over a last year's gown or embroider table scarfs, for holiday gifts to friends.

"Oh, but I can't afford to hire my dresses made, and my hats trimmed, out of my salary," some girl will answer.

Are you sure that you cannot? Are you dressing and living in accord with the salary that you are receiving, or are you trying to make what you earn cover a few luxuries as well as necessities?

Would it not be wiser to reduce your wardrobe to bare necessities, if by so doing you could spare something for the making of those garments, and leave yourself free to relax or rest or enjoy the few hours that are not claimed by your employer.

Could you not do more satisfactory work the next day? Would you not stand a better chance of rising and making yourself valuable in your business, thereby commanding a larger salary, than if you spend your energy upon a dozen different occupations?

Is it just fair to your employer? Can you give him an honest day's work if you commence it with a nervous headache, brought on by worrying over some piece of work that you were anxious to finish the night before?

It is not because men are more capable that they succeed better in business, but because they are more

sensible. They choose their work in the world and give to it their strength and time.

The day is coming when women will be content to do what they can, and not attempt the impossible; when they will make choice of one work, as men do, and abide by it, whether that work be a profession, business or housekeeping.—*Katharine Farrar, in the Household.*

The Influence of Conversation.

"He that walketh with wise men shall be wise;" he that habitually converses with men of intelligence and gravity, and who are familiar with things which have in them inherent importance, and who talk of them, converse about them in a manner which befitting the dignity of that nature to which God has given this wonderful faculty of speech, why, the man is influenced, influenced necessarily by converse like that. The conversation of the ignorant, the stupid, the dull; the converse of the flippant, the vain; the conversation of men of no reading, or of nothing but light reading; the conversation of the corrupt, the licentious, the vicious—why, the influence of the habitual talk of one man like that must tell very greatly upon the habits of another. Let me hear a man talk unreservedly—show himself by his talk, and I will tell you what sort of company he keeps, and what kind of people talk with him. We naturally fall into the same modes of thought, and imitate the language, and even the gestures and expressions of countenance of those we habitually converse and talk with; and so shall we be influenced for our benefit by our converse with this embodiment of the great thoughts of God.—*Rev. T. Binney.*

The Little Lad.

What if the little Jewish lad
That summer day had failed to go
Down to the lake because he had
So small a store of loaves to show?

"The press is great," he might have said;
"For food the thronging people call;
I only have five loaves of bread,
And what are they among them all?"

And back the mother's word might come,
Her coaxing hand upon his hair:
"Yet go; for they may comfort some
Among the hungry children there."

So to the lake-side forth he went,
Bearing the scant supply he had;
And Jesus, with an eye intent,
Through all the crowds beheld the lad.

And saw the loaves and blessed them.
Then

Beneath his hand the marvel grew;
He broke and blessed, and broke again;
The loaves were neither small nor few;

For, as we know, it came to pass
That hungry thousands there were fed,
While sitting on the fresh green grass,
From that one basketful of bread.

If from his home the lad that day
His five loaves had failed to take,
Would Christ have wrought—can any
say—

This miracle beside the lake?

—*Margaret J. Preston.*

THE SUNDAY SCHOOL.

Lesson X.—The Fiery Furnace.

DANIEL 3:13-25.

GOLDEN TEXT:—“When thou walkest through the fire, thou shalt not be burned.” Isa. 43:2.

TOPICAL ANALYSIS.

1. The king's threat (vs. 13-15).
2. The king defied (vs. 16-18).
3. In the Fiery Furnace (vs. 19-23).
4. An astonished king (vs. 24, 25).

INTRODUCTORY.

Nebuchadnezzar made an image of gold 90 feet high and 9 feet wide, and set it up in the plain of Dura, in Babylon. Here the image could be seen a considerable distance and the spot was chosen with a view to this effect. Then he gathered together all the rulers and chief men of his realm and commanded them to fall down and worship this great image whenever they should hear all kinds of music played by a special band appointed for the purpose of giving the signal for worship. We do not know what motive Nebuchadnezzar had in doing this, other than gratifying some whim or fancy. At any rate he declared as a penalty for those who refused to worship this image a death in a fiery furnace. But when the signal for the worship of the king's favorite god came, there were three men who were seen by some of the Chaldeans not to bow the knee, nor to pay any attention to the worship. The men the Chaldeans reported to the king for disobedience to his command.

THE LESSON PROPER.

I. *The king's threat (vs. 13-15).*

13. Then Nebuchadnezzar in his rage, and fury commanded to bring Shadrach, Meshach and Abednego. Then they brought these men before the king.

These men had refused to bow down to the king's image of gold. They were the three companions of Daniel who refused to partake of the king's meat and wine, as we have recorded in Dan. 1.

14. Nebuchadnezzar spoke and said unto them, Is it true, O Shadrach, Meshach, and Abednego? do not ye serve my gods, nor worship the golden image which I have set up?

The king was surprised, it seems, that any one should refuse to obey his commands. He was a despot and his will was law among his subjects. He was idolatrous, and he had no other idea but that all others were like him in that respect. Wicked men are continually asking Christians to-day if Christians do not worship the same gods they worship.

15. Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image I have made: well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hand.

The king did not seem to believe that these men had really disobeyed him on purpose, but that there must have been some misunderstanding. Therefore he was willing to give them another trial. He was so accustomed to implicit obedience on the part of his subjects he could not realize that these men would dare to disobey him. His reference to “that God,” who should deliver them was very untimely for him, because it only bound the Great Jehovah more firmly to his three followers.

II. *The King Defied, (vs 17-18.)*

16. Shadrach, Meshach and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

They would not put forth any effort to dissuade the king from his purpose. They felt secure in their own fortress of Right, and they did not desire to cringe to any worldly potentate.

17. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

This must have been like a dart in the heart of the proud king of Babylon. The boldness of these men in their speech, their confidence in their God, were signs to which he was not accustomed. And yet, there is a lesson here for us all. Here is shown forth faith of the old Abraham type.

18. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

Here was the culmination of their defiance of the king. It was considered by the lookers on and the listeners open rebellion. And yet, what back-bone it took to do this!

III. *In the fiery Furnace (vs 19-23.)*

19. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach and Abednego; therefore he spake and commanded that they should heat the furnace one seven times more than it was wont to be heated.

This heating of the furnace so much hotter than usual shows the degree of the king's fury. He felt as we do quite often, when we hear of an outrage, that burning was too good a death. He was wrought up to the highest pitch of passion and all thoughts of justice were vacant in his mind.

20. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego and to cast them into the burning, fiery furnace.

He chose the strongest men he had because he knew that the task would be difficult, and he wanted to make sure of his victims. There is something dreadful in the thought of being cast into such a fire.

21. Then these men were bound in their coats, their hose, and their hats and their other garments, and were cast into the midst of the burning, fiery furnace.

The outer edge would not do. The King's wrath would not be appeased unless they were placed in the very hottest part. Still, how foolish, when we remember that the hotter the fire the quicker the death and the less pain to the victims. Nebuchadnezzar did not understand wreaking vengeance like our North American Indians.

22. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego.

It is said that, when the door of the furnace was opened to receive these three men, the flame shot upward forty-nine cubits, 73 $\frac{1}{2}$ feet, and destroyed all that were about the furnace. The mighty men hurried by the king failed to take the necessary precautions.

23. And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace.

We have recorded in the Apocrypha a song which these three men sang, as the flames hovered about them, and left them unhurt. Whether the song is true we know not, but it is plausible, and quite natural to suppose that they would have praised God upon finding the burning power taken from the fire.

IV. *An Astonished King (vs 25-25.)*

24. Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True O King.

The king was astonished! He had been over-whelmed in rage and fury, but this rage and fury was now gone. There had something happened to divest him of all feeling of omnipotence, and to cause him to realize the existence of a being higher in power than he.

25. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

Like the Son of God. What he meant by that was, a person of divine appearance; some one not exactly human in form, but a perfect type of nobleness and purity and greatness. His eyes were opened and like Lazarus of old, he was able to see with whom he was contending.

REFLECTIONS.

The enemies of God are the enemies of God's people, and seek to destroy them.

All wicked people think others are like themselves.

Trust in God will make his people bold against wrong doers.

God will always take care of his own.

HERBERT SCHOLZ.

The value of the mines was \$1,100,000,000. In 14 months that entire value disappeared down the throats of the workingmen of this country who earned their money by their muscle in the form of drink.

Baptist Missions.

The Baptist Missionary Societies are this month celebrating the centennial of the meetings to which modern missions owe their impulse. It is true that at the time when Carey preached his famous sermon, four societies, two English, one German and one Danish, had been engaged for from half a century to a century and a half in work among the Indians and Negroes of America and in South Africa; yet these were confined to colonial territory. Foreign missions, in the sense of evangelizing distinctively heathen lands, owed their beginning to the Northamptonshire minister and his associates who stood by him and formed the Baptist Missionary Society, the first of that long line of societies which have been organized in every branch of the Christian church and have found their way into almost every unevangelized country of the world.

As we look back over the century, it is interesting to trace the lines of this growth. The first to follow the Baptist lead were the other Nonconformist bodies of England, which united in the London Missionary Society. Then came the Church Missionary Society, representing the Low church party in the Church of England. Holland and America next joined the company, but it took a score of years before the impulse gained full power in the different branches of the church. Then, however, the movement grew rapidly. America, Great Britain and Germany seemed to vie with each other in their efforts to enlist the active co-operation of every denomination. Bible and Tract Societies, Woman's Boards and Medical Societies were formed, individual enterprises were started, and now, as the century closes, instead of that single missionary band with its lone missionary, there are not far from one hundred and fifty organized societies with a force of about nine thousand missionaries.

At that time, except a little spot of light where some faithful Moravians were at work among the Hottentots of Cape Town, Africa was a blank, the Pacific was scarcely known, and Central and Eastern Asia knew of Christianity only from scattered bands of Roman Catholics scarcely less ignorant than their heathen neighbors, and from the extortions of European traders. Now there is scarcely a section of Africa that has not heard the Gospel proclamation. In Asia, Tibet alone holds its walls impassable to the missionary, and even that, we think, will soon yield; for the Moravians at Leh and the China Inland Mission on the borders of Kansuh are watching and will ere long be successfull.

If we look at the relation to missions, on the part of the countries of the world, the change is wonderful. Carey was obliged to take a Danish vessel to the Danish settlement of Serampore because British vessels and British India were closed to him. Now the finest steamships in the world welcome his successors with special rates, rulers of every rank give them welcome, and their safety and welfare are carefully safeguarded by the highest authorities of the home governments.

But it is when we look at the work accomplished that we realize most fully the results of Carey's motto, "Expect great things from God. Attempt great things for God." Those results are evident not merely in nations reached, in individual souls already brought to Christ, but in the change that has come into the lives and thoughts of almost every race upon the earth, in removing obstacles, in breaking down the power of false faiths, in preparing the way of the Lord, so that each decade as it goes by shows an ever-increasing proportion of conversions. There is no arithmetic that can measure the gain, no enumeration of the tribes that can measure the power of the forces that are going up to the help of the Lord against the mighty, and we are sometimes tempted to undervalue both. It is only when on such occasions as this we take a long look over the past, that we realize what has been done, and receive a new impulse for the future.

Our Baptist Brethren have reason to rejoice and be glad for the great privilege given them of initiating this good work. We congratulate them, too, in view of their continuance in well doing. The Baptist churches have not lost the spirit of their leader. May the new century opening before them bring still greater success in their work for the Master.—*Independent.*

The Trumpet of Jubilee.

There was one sound which was heard from time to time throughout the length and breadth of the land of Israel, to which other lands were strangers. That sound was the sound of the trumpet of Jubilee. The land of Israel could not be sold; no man had a right to it—it was the Lord's land. "The earth is the Lord's and the fullness thereof;" and this portion of it the Lord had set apart and given to his people as their portion and inheritance, to descend from father to son, and this inheritance could not be alienated; even the king had not the right to take possession of the garden of a humble Israelite. But sometimes persons became poor, perhaps were unable to till the soil

whereon they dwelt, and possibly through lack of proper management they were unfit to have control of their own affairs. Such persons were allowed to dispose of their interest in the soil for a certain specified time. They could not sell it outright, but they could lease it, or pass it into the hands of others temporarily; but as once in seven years all ordinary debts were cancelled and bondmen were set free; at the end of seven times seven years, there came a year of Jubilee when every bondman was freed, and every man returned to his possession the inheritance of his fathers,—children came back to the old home, and every Israelite could sit under his own vine and fig tree.

This time of release and return was called "the year of Jubilee," and was inaugurated by the priests blowing the Jubilee trumpet; and when that glad sound echoed over hill and dale and through the length and breadth of the land, it cancelled every deed, every lease, every conveyance, and left every man free to return to the inheritance of his fathers, and to enjoy the home which God bestowed upon him. At that time they also proclaimed liberty throughout all the land to all the inhabitants thereof, that they might dwell in peace in their own habitations.

This year of Jubilee equalized wealth, redistributed the lands, gave to the poor another chance, and caused peace and quiet instead of the tumult and disorder which reign in consequence of the vast accumulations of the rich and the poverty of landless multitudes. "The year of Jubilee" was the leveling year. The rich man found his wealth had dwindled to his paternal acres, and the poor man found his borders enlarged, till he possessed the inheritance of his fathers.

The Jubilee is a type of blessed things. It speaks of deliverance from the thrall of sin, rescue from the pains, and burdens, and poverty, and distress of a weary and wicked world. The Jubilee foreshadows an eternal deliverance, when warfare shall be accomplished, bondage ended, and the glorious liberty of the sons of God shall dawn upon the world; when God's exiles shall gather from their wanderings in distant lands; when the ransomed of the Lord shall return and come with singing to Zion. And the foretaste of Jubilee is even now within our reach. The spirit of God was upon the Saviour because he was anointed to proclaim liberty to captives, the opening of the prison doors to them that are bound, to proclaim the acceptable year of the Lord, and the day of vengeance of our God. The glad tidings which he came to bring,

sounds abroad throughout all the earth. The weary and the heavy laden are invited to rest; those who have sold themselves for naught may be redeemed without money; and every bond slave of Satan may hear this word of liberty and be made free. Let those who have worn the chains and struggled with the adversities which sin has brought upon them, rejoice that liberty is proclaimed, and let them take the freedom that Jesus offers.

"The year of Jubilee is come,
Return, ye ransomed sinners, home."
—*Common People.*

An Eventful Twelvemonth.

"He never spoke an angry word to me."

It was just one year ago, December 31, that the tearful wife of my neighbor made to me the above remark. Poor Charley! He ran a locomotive between Boston and —. He was killed on the last day but one of the year.

Now this simple verdict from the lips of his wife set me to thinking. I remember that I took the resolve that very night, as, in company with a brother of our lodge, I turned away from Charley's door, "So help me God, my wife shall be able to say as much of me this coming year." And now I may, I trust, record it. I have lived one kind year. To many other people, I presume, I have been about the same sort of a fellow as for many years. But to my faithful wife I have not spoken one fretful or cross or complaining word, to the best of my knowledge and belief, for twelve months last past. I have not made much money this year, but I have made one heart glad.

Now let me tell you how difficult this was. Did you ever stand by a running stream and think how smooth as oil its swift flow was? Then you thrust your hand in the water, and lo! it was a mill race. The waters boiled and spattered about your hand till you could hardly hold it there.

Well now, I never realized the force of my snappy, scolding habit to that woman till my new vow began to check it. I found that I had been in the constant habit of playing the coward—that is, scolding a good woman. A dozen times each week the fretful words sprang to my lips. I shut my mouth tightly, and my! how the bitter stuff bubbled and boiled against my teeth on the inside! You may laugh, but actually, I had to chew the words. My wife, quite a lady for proprieties, used to exclaim: "Harkley, I do wish you would not chew that spruce gum as you leave the door. How it looks on the street!" which generally made me laugh as I kissed her good morning.

Dear heart, it was far better that I chew my spleen than her gentle spirit with biting words this one kind year.

I have noticed an increased fondness in my wife this one kind year. She draws nearer to me oftener, she confides in me more, she has lost that "I'm-afraid-of-you" look that half the time she used to wear. We consult now about family matters; before we used to telephone to each other, as it were. Her spirit has improved. The irritation that I had inflicted, it seems she caught, and now that I am a better man she is a sweeter woman. It makes my heart ache to recall how often she used at first in this kind year to glance up at me with surprise and a questioning look, when I spoke gently. I caught her studying me curiously, as if she were wondering if I had secretly made a fortune recently, or had met with what the minister calls a change of heart, or was growing to be a boy again. I think she decided on the latter; for her eyes grew soft and young like the girlish eyes I first loved years ago. And she began to act young herself. She resumed the use of the pet name she gave me long, long ago. I never let on; I just silently kept to my resolve: "Not one cross word in one kind year."

The best of all is the decided improvement in the dear woman's health. Now some of you doctors explain that if you can. My wife eats better, has more nerve, more vitality every way. The children do not worry her half so much as they used to. She gets along with less fretting at the servants. Can it be because I worry and fret her less? Is there anything to that old sore about a man being "the head of the family"? If so, why, when the head goes wrong, the whole body is sick; eh? Exactly. I'd rather have any kind of an ache than an ache in my headpiece. Now if it is true that by cheerful kindness I have saved my wife's nerves and turned the doctor out of doors, ought I not give her a present of the amount of her usual doctor's bills? That's an idea; and I will! It is a good way to round up this one kind year.

It is curious how smiles furnish a house. I presume you know what it is to have your wife beg you to buy a new chair, or picture, or some other thing. Our things get worn out. Well, my wife hasn't asked me such a thing all this one kind year. Yet somehow I say the old home looks better furnished than it did a year ago. May be it's the sunshine on the old things. Sunshine can do almost anything.

I have been surprised by my own increased appetite for breakfast and dinner. A fellow can't eat and scold

(Continued on page 319.)

The Christian Convention.

May 21.—The Convention was permanently organized by the election of the following officers:

Rev. W. W. Staley, president; Rev. J. W. Wellons, vice-president; Prof. E. L. Moffitt, assistant secretary.

The standing officers: A. Moring, Esq., treasurer; and Prof. P. J. Kernodle, secretary, being present, the convention was declared ready for the transaction of business.

On motion, respectively, Rev. T. M. McWhinney, D. D., of Franklin, Ohio; Rev. C. J. Jones, D. D., of Norfolk, Va., Prof. J. U. Newman, P. H. D.; Rev. W. C. Wicker and Rev. C. A. Boone, of the North Carolina Conference were invited to seats as deliberate members.

The president, Rev. W. W. Staley, proceeded to deliver the address before the convention, which was listened to with marked attention.

On motion the president was asked to furnish a copy of the same for publication in the *CHRISTIAN SUN*, with request that the *Weekly Observer* and *Herold of Gospel Liberty* republish the same.

On motion of Rev. J. W. Holt, a committee of three was appointed to take into consideration the recommendations in the address and report the same for the consideration of the various committees. The committee consists of Bros. J. W. Wellons, M. L. Hurley and Col. A. Savage.

Bros. P. H. Fleming, M. W. Butler, W. T. Herndon were appointed to fill vacancies on publication committee.

The report from the Executive committee was read. After some remarks by the chairman, the report was on motion adopted.

Report of the Executive committee on September 15, 1890: we appointed W. S. Long, J. W. Wellons, M. L. Hurley, J. P. Barrett, W. W. Staley, J. D. Elder, A. Savage, E. A. Moffitt and E. Sipe, a "Board of Commissioners" and authorized them to attend the American Christian Convention, held at Marion, Indiana, in October of that year, and to confer with a similar Board from that convention on the subject of union. They were authorized to act for this convention, except that their action was subject to the ratification of this body, our reason for such action was duly published at the time and the result of their labor has been made known also through the church organ and what they did has been ratified by most of the conferences, and now awaits final ratification by this convention.

On December 19, 1891, we approved the action of the committee on publications in accepting the resignation of Rev. J. P. Barrett, D. D., as

publishing agent, and the selection of Rev. W. G. Clements as his successor in office till the meeting of the General Convention in May, 1892.

At the same time we accepted the resignation of Mrs. J. P. Barrett, as treasurer of the "Childrens Missionary Board" or "Children's Educational Secretary," and selected as her successor, Mrs. J. L. Eoster, who has filled the position for the unexpired term.

Complying with numerous requests we appointed Elon College, N. C., and May 21, as the place and time for the present meeting of the convention.

W. W. STALEY,
E. E. HOLLAND,
P. J. KERNODLE,
Committee.

May 21, 1892.

On motion a paper offered by Rev. J. W. Holt as an amendment to the Form of Government was referred to the following committee on Revision: Rev. J. W. Wellons, Rev. W. G. Clements, E. E. Holland, Esq.

Rev. W. S. Long, D. D., Prof. E. L. Moffitt, Rev. J. W. Wellons were appointed a committee on religious exercises.

The committee appointed Rev. Dr. McWhinney to preach at the College Sunday at 11 a. m., and at Burlington at 8 p. m., Rev. Dr. Jones to preach at Burlington at 11 a. m. and at the College at 8 p. m.; also Revs. M. W. Butler and J. W. Wellons to preach at Union church.

The treasurer, Hon. A. Moring, handed in his report which was read and referred to a committee on Finance. Committee on Finance: Col. A. Savage, Capt. T. R. Gaskins, Rev. H. H. Butler.

On motion adjourned to meet Monday at 9 a. m. Prayer by Rev. J. L. Foster—Doxology—benediction by Dr. McWhinney.

May 24.—The convention met yesterday at 9 a. m. After prayer by Rev. M. W. Butler, of Virginia, Rev. W. W. Staley submitted a report as a member of the Christian Hymnary Committee; that after years of toil the committee from the North and South have succeeded in furnishing the Christian church with a hymn book equal to the best and as cheap as any on the market. It was reported that 1,100 copies have already been ordered by the convention. The book has met with great favor. Orders for the Christian Hymnary may be sent to Messrs. Clements and Mood, of Raleigh. The report of the committee on education was made, suggesting amendments to the form of church government, requiring higher education for licensure in our ministry, and prescribing a three year's course of study necessary for ordination. The report was ably discussed by Rev. T. M. McWhinney,

who greatly favored a purely Christian college, not simply head-education but heart, soul education. The work at Elon College was highly endorsed. A report showing that 95 per cent of the students in college are professors of religion and members of churches. In the collegiate department there are about 120 students. The second year of this college closes this week, and has been very pleasant in all the departments. The convention holds three sessions per day, morning, afternoon and night. The committee on publications made their report and heartily recommended the Sunday school literature published by the Christian Publishing House at Dayton, Ohio. The *CHRISTIAN SUN* of Raleigh, published by Messrs. Clements and Mood, received hearty endorsement, and doubtless will soon receive a large list of renewals. It was ordered that a new edition of the principles and government of the church be published.

A very important matter, as follows, was presented for the consideration of the convention: Whereas, The American Christian Convention, in the city of Marion, Indiana, did by unanimous resolution authorize and recommend the erection of a Christian church edifice in the city of Norfolk, Va., to commemorate the re-union of the Christians North and South after a separation of thirty-four years; and also that this monumental church building be the result of the united contributions of the brotherhood, and be known as the Union Memorial Christian Church of Norfolk, Va.; and whereas the Southern members of the incorporate board of trustees assume for the Christian churches of the South the sum of \$10,000; and whereas the General Christian Convention of the South have in most enthusiastic terms endorsed and promised most hearty co-operation in the Union Memorial Christian Church building. Therefore be it resolved that this convention perpetrate the record of its co-operation in a work of such magnitude and importance by proposing to the executive committee of the American Christian Convention that this Convention will unite with that body in the purchase of a large central window of the cathedral glass at an expense of \$500, and that the name of the Southern General Christian Convention and the American Christian Convention be engraved on that window as a perpetual memorial of our united efforts in the erection of the Union Memorial Christian Church in the city of Norfolk, Va. That this Convention endorse the action of the local board of trustees in authorizing Rev. C. J. Jones, D. D., as financial agent to visit conferences and churches North and

South and secure funds for this purpose in harmony with the best approved plans." Trustees of the Union Memorial Christian Church of Norfolk, Va. Upon the above paper Rev. Dr. Jones made a happy and enthusiastic speech and was followed by many other brethren. A uniform church letter was adopted by the convention to be published by the general publishing agent of the convention. A further report from the committee on revision was offered and adopted recommending the organization of a Christian Missionary Association for the purpose of raising missions for church extension and otherwise. This action, doubtless, will result in an organization in a very short time of an active missionary body. The following was unanimously adopted: "Recognizing the sanctity of the Sabbath as a day of rest and its desecration as a plain violation of God's law and the truth of the Scriptures that 'Righteousness exalteth a nation,' therefore resolved by the General Convention of the Christian Church that we protest against the opening of the Columbian exposition on the Sabbath day to visitors.

We further protest against the sale of intoxicating liquors within the exposition and that the secretary of the convention be requested to forward a copy of these resolutions to the managers of the said Columbian exposition."

J. L. FOSTER.

—No Excuse.—

There is no excuse so trivial that it will not pass in some men's consciences to excuse their attendance at the public worship of God. Some are so unfortunate as to be always indisposed on the Lord's Day, and think of nothing so unwholesome as the air of a church. Others have their affairs so oddly controlled as to be always unluckily prevented by business. With some it is a great mark of wit and understanding to stay at home on Sundays. Others, again, discover great fits of laziness that seize them particularly on that day, and confine them to their beds. Others are absent out of mere contempt of religion; and, lastly, there are not a few who look upon it as a day of rest, and therefore claim the privilege of their cattle to keep the Sabbath by eating, drinking, and sleeping after the toil and labor of the week. Now, in all this the worst circumstance is that these persons are such whose company is most required and who stand in most need of a physician.—*Dean Swift.*

Col. A. Savage as well as everybody else was pleased with the work at Elon College.

General Convention.

As has already been noticed in this paper, the General Convention of the Christian church met at Elon College 21st inst. It was not a large body in numbers, but a representative body of some of the finest talent in the church.

In points of work, enthusiasm and brotherly kindness, it was superior to any other Convention of the church that it has been our pleasure to attend. All seemed to think that now as the future of the church was brightening so fast, it was necessary to have a wakening along all the lines.

The principal changes made in our work were in the educational standard of the ministry and the organization of a Christian Missionary Association under the supervision of the Convention.

Rev. T. M. McWhinney of Franklin, Ohio, fell into the line of work from the first, and continued to the last. He is a man of extra talent, full of God's love, and has a mind to work. His kind Christian spirit in the Convention at Elon will live long after this dear brother has reached the heavenly home.

An order was passed by which the *Declaration of Principle and Form of Government* is to be republished soon according to the revised text.

Every body seemed to be enthusiastic over the Christian Missionary Association; and with such men as Revs. W. W. Staley, W. T. Henn-don, C. J. Jones, D. D., W. S. Long, D. D., E. T. Iseley, M. L. Hurley, and brethren, F. E. Holland, J. A. Mills, Col. A. Savage, W. J. Lee, Capt. Gaskins, P. H. Lee and many others whose names we have not, to push the plan formulated, we may hope for grand results. The plan formulated will be fully explained, we suppose, in some future issue of the Sun by some of the officers of the Association. The idea of something similar to the present association, was presented at the convention two years ago by Rev. J. P. Barrett, D. D. And whilst Bro. Barrett did not at the time see his plan of work meet with full approval, it was sowing a seed the fruit of which will be delightful to him in a day not far distant.

At District Meeting No 2.

Last Saturday afternoon, in company with Bro. Jesse Winborne on a wagon we started for Plymouth, N. C. The old mule was slow and cared but little for the whip. He was much better, however, than no mule.

The night was pleasantly spent with Bro. Winborne's family. One always loves to spend a night in this Christian home. After breakfast Sunday morning in company with Prof. Herbert Scholz on a buggy

with a faster mule, we started for the church. Notwithstanding the showers of rain, we reached our destination in pretty good time.

The congregation at Plymouth shows a great change in that neighborhood in ten years. Few communities have improved more than this in so short a time.

Sunday night was spent with Bro. Milton Banks. This is an excellent family, and knows how to make everybody feel pleasant. Bro. Banks is one of the deacons at Plymouth. It was our pleasure to meet here sister Helen Dupree, the mother of sister Banks. Sister Dupree was converted in early life and has been a faithful worker for God.

There are three beautiful little boys in this Christian home to make glad the hearts of parents and grandmother. Monday morning Bro. Banks took us in his buggy and after a drive of some two hours we reached Raleigh.

At Oak Level.

We had the pleasure of visiting the District Meeting at Oak Level Sunday. Bro. Klapp, the secretary gives in another column an account of the proceedings.

Sunday the house was crowded and after a short social meeting in which considerable Christian fervor was evidenced, the regular program was taken up.

The recent death of Bro. D. M. Williams and several good Christians in the community has cast a gloom over the neighborhood. We extend the bereaved our sympathy and for comfort point them to the Savior of the departed loved ones. May all live closer to God.

We met a number of the good friends of the Sun, and was treated in the most hospitable manner by all with whom we came in contact. Thank you all for your kindness toward us.

We received several renewals and new subscribers and then Monday morning let the train leave us behind. A number of the friends pledged themselves to secure a new subscriber each for the Sun.

We were nicely entertained at the homes of Revs. P. T. and S. B. Klapp and Bro. W. T. Young's.

The children enjoyed seeing Uncle Tangle at the meeting and we enjoyed being there.

D. J. Mood.

The Commencement at Elon College.

Of the commencement at Elon College we shall say but little; for we shall expect and hope for a full account given in "Elon Notes."

It was a good time. The speeches and essays were of the highest order.

The crowd was large and well behaved so far as we know.

The sermon by Rev. T. M. McWhinney was full of dove-tailed logic from first to last. It was a complete demolishing of the theory of evolution as it is commonly taught.

Hon. Jno. S. Long's address before the societies was replete with logic, beautiful in language and fired with oratory.

But the best thing was the securing pledges enough to lift the debt from the college. God has blessed us so much in the work of the college that we should take courage and start out for greater things.

Dr. Hoge's Prayer.

We commend the following taken from The Religious Herald, to all God's people as the proper prayer to be used every day. May Dr. Hoge's prayer be answered:

Dr. Hoge opened the recent Democratic Convention in this city with prayer. After appropriate petition for the divine blessing upon the objects of the meeting the eminent preacher indicated the kind of man he wished to be president in the following language:

Almighty God, in whose hands are the destinies of nations, we beseech thee so to direct and control the conventions of all the States that the result shall be the choice of one who shall preside over the destinies of this country in thy fear and with thy favor resting upon him. Send us one, we pray thee, who in the discharge of all his high duties will ever prefer to maintain a conscience void of offence to all the honors and emoluments of office; one who will always subordinate policy to principle and whose untarnished honor and pure patriotism, whose supreme regard for duty shall be the pledge of a prosperous administration, and who, because of his elevation above all that is ignoble and selfish, shall be recognized by all parties as a President whose aims and ends are only those of God and truth.

Hear us, our Father, in these our supplications, and let thy glory overspread our whole land from north to south and from east to west, and we will render thee, as is most due, all honor and praise evermore, Amen.

The Sabbath.

The following resolution passed by the Brotherhood of Locomotive Engineers has the right idea, and we heartily recommend its consideration to the readers of the Sun.

RESOLVED, That we are in full sympathy and accord with the aims and work of the American Sabbath Union in its efforts to make forever paramount the American Sabbath as a perpetual rest day, believing as we do, that "the Sabbath was made for man"—for the railroad man, as well as for the passenger or the shipper; for the employee, as well as for the stockholder—and we claim the Sabbath as a rest day—as a God-given

right—and when so observed as the one impassable barrier against the encroachments of capital upon the rights of labor.

A Correction.

DEAR BRO. CLEMENTS:—In my article which appears this week I do the Sunday school here an injustice. They purchased a library of 100 volumes instead of "50 volumes" as I stated. Please make the correction, as the Sunday school do not like to be underated. I feel sure it was my mistake, not yours.

Your truly,

N. G. NEWMAN.

Ivor, Va., May 23, 1892.

Kindness Rewarded.

While we should strenuously avoid rendering a deed of kindness to another for the sake of some tangible or pecuniary reward, yet it is permitted us to remember that acts of kindness, performed in an unselfish and truly benevolent spirit, are rewarded by God, through such channels as may be pleasing to him, and oftentimes, too, in ways and in amount which are positively surprising to us. The following story may be of service to some one who is sometimes tempted to think that it does not pay to be disinterestedly kind. The earnestness of a little girl in offering chestnuts for sale, arrested the attention of a young man and he gave her a shilling. She ran home with it to her sick mother. So small a gift made great joy in the house. Years after, a poor man called upon a rich bank director to ask for a position as messenger. The director's wife recognized him, as he passed out, as the donor of the shilling to her. She learned his business with her husband and said: "Give him the situation." He asked, "Why?" She replied: "Because I ask it as a favor, and you have promised me never to deny me a favor." He promised it, and that night sent a note to the applicant, notifying him of his appointment. His wife explained the reason for her request to her husband and he replied: "That is right, my little wife never forgot one who was kind to you, in the days when you needed help most." The clerk received the note as he sat beside his sick wife. Opening it, he exclaimed: "Good news, wife! We shall not starve. Here is a promise of a situation." His wife called his attention to something which fell out upon the floor. It was a fifty-pound note, folded in a paper, bearing the inscription: "In grateful remembrance of the silver shilling which a kind stranger bestowed on a little chestnut girl, twenty years ago." This young man received compound interest on the little deed of kindness, unselfishly done for a deserving girl. Do good, and verily thou shalt be fed.—C. H. Wetherbe, in *North Carolina Baptist*.

Quarterly Statement.

During the past three months I have made 309 religious visits in and around the city, and found 11 families without the Bible, 30 neglecting church, one of whom said he had not been to church in more than 25 years. I talked on religion with 879 persons, in which there seemed to be a proper appreciation of it. I gave over 60,000 pages of excellent tracts, and in every case they were kindly received. With many the reading of these has quickened to a better Christian life and work for others. Three weekly cottage prayer meetings are being held, in which one was converted and others are seeking the Lord. Forty-one dollars have been voluntarily sent to me, or the committee to aid in my support and help secure Bibles and tracts.

Contributions are now asked to get a second supply of tracts, and thirty dollars worth of them have been carefully selected to meet the needs of all classes, which we hope to be able to get soon, and also more Bibles. The need now is great. From house to house, and face to face talking just as Paul saw it and says, "I ceased not to warn every one night and day with tears." Acts 20:31. As evil is active to ruin souls let the wise and good be more active with loving truth and prayer to save them. "Help us to help each other, Lord." I am willing to live sparingly myself if need be, to do my part if others will say and act as Paul said and did, "Without ceasing I have remembrance of thee in my prayers night and day." 2 Tim. 1:3.

W. J. W. CROWDER.
Colp'r.

What Religion Did.

The *Baltimore Baptist* says:

An Englishman at Ningpo asked a Chinaman worshipping in his mission room if he had ever heard the gospel before. "I have not heard it, but I have seen it. I know a man who for many years had been a terror to the whole neighborhood, shouting and cursing for two days and nights without ceasing. He was a bad opium smoker and like a wild beast, until the religion of Jesus took hold of him, when he became wholly changed, and he is now gentle, and has left off opium."

Seeing the gospel often does as much or more good than preaching it. The minister may preach ordinary sermons, judging from the world's standpoint, but if his conduct in life is such as to show the gospel in his daily walk, God will be glorified.

Again, when we see a very wicked man suddenly giving up his sins, and then living on an upright life, we have the gospel in an object lesson.

THE CHILDREN'S CORNER

MY DEAR CHILDREN:—

You will be pleased as well as I am this week for we have a nice lot of nice little letters from the cousins. It does me good to get these nice letters. It seems the looks of the Corner two weeks ago has made somebody wake up.

School is out now for a great many of you and that will give you more time to work and write for the Corner, and that will please us very much indeed.

Last Sunday I visited Youngsville and Oak Level and had a famous time. I met lots of the cousins and their pretty eyes, bright faces and pleasing manners charmed me. I would like to be able to visit all around among the cousins and get acquainted with all. The more I see of the little workers the better I love you and want to do more to make the Corner more interesting to you. But I am sure the best way to make it nice is for each of the cousins to write at least once a month. Many of those I have seen have promised to write more.

I am sure Jesus is pleased with our work for the money goes towards educating preachers to do His bidding.

You all enjoy reading the letters so let me see you write some once in a while.

I haven't time to write the usual note to each letter, but you all must write again as soon as you can.

Cordially yours,
UNCLE TANGLE.

HAW RIVER, N. C., May 23, 1892.

DEAR UNCLE TANGLE:—This is my first attempt to write to the BAND, but I will write often in the future. I go to Sunday school at Long's Chapel, and like to go very much. My teacher is good and kind to me and I like to go. My school is out and I am very sorry, for I liked to go to school; my teacher was Miss Ella Andrews. I will close for fear my letter will reach the waste basket. Enclosed please find half a dime. Love to you and the cousins.

Your niece,
CORNELIA ALLEN.

HAW RIVER, N. C., May, 24, 1892.

DEAR UNCLE TANGLE:—I thought that I would write to the Children's Corner again. I have not written in so long that I am almost ashamed to write. Although I hope that you and the cousins will excuse me for not writing sooner. I belong to the Christian church at Long's Chapel go to Sunday school every Sunday. Mrs. Sue Faucett is my teacher I

like her very much. I enjoy reading the cousins letters very much. I will not write any more for fear this may find its way to the waste basket. Enclosed please find one half dime for the Band." Love to you and the cousins.

Your nephew,
NEWTON ALLEN.

EUREKA, KANS., May 20, 1892.

DEAR UNCLE TANGLE:—I come again to write to the cousins and you. Our school closed last week and now we have a long vacation to rest ourselves to begin in the fall to study hard. I hope the Corner will be bright this week and Uncle Tangle will not have to write all the letters. I want to ask a few questions: What man slept with his head on a stone? How old was Christ when he was crucified? How many times does "Religion" appear in the Bible and in what place? If the answers do not appear in a month I will send them. Enclosed find five cents for the mission cause.

Yours cordially,
REGGIE MOOD.

CORAPEAKE, N. C., May 21, 1892.

DEAR UNCLE TANGLE:—As it is rainy and I cannot work to day I will try to write to you and the cousins. I had been thinking about writing for a long time but since I commenced going to school I have but little time to write. Our school will close the last of June. I love my teacher and hate for her to leave. Her name is Miss Daisy Nursey. Our Sunday school at Franklin Grove is in good condition and our Sunday school missionary will be with us the fifth Sunday afternoon. We hope to be benefitted lot by his coming. We hope to have a picnic this summer, so we can all have a good time. Our crop is looking right well but we had to plant our peanuts over the second time. It was a great trouble. I haven't any money this time but I am going to work and make some to send next time. I will close with much love to you and the cousins. Your little nephew.

ALEX BRINKLEY.

CORAPEAKE, N. C., May 24, 1892.

DEAR UNCLE TANGLE:—As I have been silent so long I will now try to write oftener. I hated so much not to see any letters last week. I hope it will not be so any more it ought to teach us all a lesson not to be negligent any more, but always to do our duty. But you know what one has to do when they go to school if they try to learn, and that is what I have been doing, but our schools will all close and then we will all try to write oftener. I know you were disappointed last week because there wasn't any letters. I hope the cousins will do better and keep the Corner

full and nice. I love to read the cousins and your sweet letters. I have been sick this week and had to stay at home. I hated to miss school because I love to go. I hated to go foot but I will try to study hard and get my place again. I am thankful to say I am better to-day. I haven't any money this time but will send some next time.

Lovingly,
MINNIE BRINKLEY.

CORAPEAKE, N. C., May 22, 1892.

DEAR UNCLE TANGLE:—Seeing so few of the cousins writing. I think it ought to make us wake up and begin doing our duty. I guess all have been busy doing something else. I hope they may do better for the Corner in the future. Well I will tell you about my mission hen. She hatched thirteen biddies but five have died and I have eight about as large as partridges. I hope I will be able to sell before long, so I can send you some money. I go to school to Miss Daisy Nursey. She is so nice I love her dearly. She gave me her picture last week and I think lots of it. I go to Sunday school every Sunday and hate so bad to miss to day but it is so rainy I could not go. Mr. Bowden will be with us next Sunday nothing preventing. It will soon be time for us to give up our banner for I am sure we will not get it any more. I am sorry to say I have no money this time, but will have some next time. Hoping to see many nice letters this week. I will close with much love to all. Your niece,

MATTE BRINKLEY.

CORAPEAKE, N. C., May 23, 1892.

DEAR UNCLE TANGLE:—I will write this gloomy Sabbath day as I cannot go to school. I hate to miss but it being so rainy I could not go and besides our school house is being repaired and we could not keep dry in it but after it is finished we will be able to accommodate more in our Sunday school. We have a nice school now and I think it so nice to go every Sunday. We have been trying for the banner again but I know there will be so many more that will get more money, we won't get it. It is beautiful. I have been busy helping papa work so I hope you will excuse me for waiting so long before writing. Our crop is looking tolerably well but we had so much rain in the spring it is backward. I have been working some this week for myself so I can have some money to send you but they have not paid me yet so I can't send any this time but will write again then, but you told us to write if we did not have any money so I thought I would do so. Hoping you and the cousins abundant success, I will close with much love to you and the cousins. I am as ever your devoted nephew,

SAMMIE BRINKLEY.

A Fresh Beginning.

"Bessie!" called Mrs. Downing. "Ye-e'sum," was the sleepy reply. "Bessie, get right up and dress yourself as quick as you can; you are such a slow child."

"O, dear me!" yawned Bessie. "I wish I could sleep once as long as I wanted to."

She arose and began dressing slowly, as was her usual way. She could not find her shoe buttoner very readily, owing to a certain careless habit of hers, but, as she looked around the room for it, she was confronted by these words:

"Every day is a fresh beginning."

There they shone in letters of gold from the little, white, silk banner Aunt Madge had sent her a day or two ago. In some mysterious way they found their way directly to her heart.

"O, yes," she thought, "so it is. I forgot what Aunt Madge wrote in her letter. Even if I haven't been real good as I intended to be since the New Year came, I can begin again this morning. And I will."

She had forgotten to say her morning prayer—she remembered to offer it now in a brief but earnest way. As she arose from her knees, her mother called again: "Bessie, are you ever coming down?" There was impatience in the tone, and no wonder, for, as Mrs. Downing had remarked, Bessie was "such a slow child."

But now, with a strong purpose to make a fresh beginning with the help of her Father in Heaven, the child replied sweetly:

"I'll be right down, mamma, in just one minute."

She kept her promise. She reached the sitting room in time for prayers, and her bright "Good morning!" and cheery smile were like rays of sunshine. A look of surprise and gladness came into the faces of father and mother. Baby Ruth toddled up to her for a kiss, and she lifted the darling little one to her lap with a loving gentleness altogether new to her. The hours passed on. Looking about her to see how much she could do for the dear home folks, she found many opportunities for helpfulness. When the day was gone, Mrs. Downing's face was less weary than usual; Mr. Downing's less drawn.

"What a dear little daughter Bessie is after all!" the latter remarked. "And such a joy and comfort!" added the former.

Up in her little blue and white room, Bessie was kneeling in her white robe, praying.

"Thank thee, dear Jesus, for helping me to make a fresh beginning," was part of her prayer, "it has made such a happy, happy day.—*Christian Intelligencer.*

Room at the Top.

"Never you mind the crowd, lad,
Or fancy your life won't tell;
The work is the work for a' that,
To him that doeth well.
Fancy the world a hill, lad,
Look where the millions stop;
You'll find the crowd at the base, lad,
There's room always at the top.
Courage and faith and patience,
There's space in the old world yet,
The better the chance you stand, lad,
The farther along you get.
Keep your eyes on the goal, lad,
Never despair or drop;
Be sure that your path leads upward,
There's always room at the top."

Twelve Things that Will Not Secure Salvation.

1. A lovely character.
2. An intellectual reception of truths of Christianity.
3. An active part in church work.
4. Baptism.
5. Church-membership.
6. Faithful attendance upon public worship.
7. Large contributions to the cause of Christ.
8. Morality.
9. Outward observance of religious duties.
10. Religious feeling.
11. Subscription to a creed.
12. The Lord's supper.

THE ONLY THING THAT WILL SECURE SALVATION.

Faith in the Lord Jesus Christ as your personal Saviour.

Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.—John v. 24.

Believe on the Lord Jesus Christ, and thou shalt be saved.—Aets xvi. 31.

Him that cometh to Me I will in no wise cast out.—John vi. 37—Ex

Neatness in Girls.

Neatness is a good thing for a girl, and if she does not learn it when she is a young, she never will. It takes a great deal more neatness to make a girl look well than it does to make a boy look passable. Not because a boy, to start with, is better looking than a girl, but his clothes are of different sort, nor so many colors in them, and people don't expect a boy to look so pretty as a girl. A girl that is not neatly dressed is called a sloven, and no one likes to look at her.

Her face may be pretty and her eyes bright, but if there is a spot of dirt on her cheek and her fingers' ends are black with ink, and her shoes are not laced or buttoned up, and her apron is dirty, and her collar is not buttoned, and her skirt is torn, she cannot be liked.

Learn to be neat, and when you have learned it, it will almost take care of itself.—*Christian at Work.*

(Continued from page 314)

too. Now breakfast was my favorite time for scolding—except dinner at night—for I take my lunch down town. Let me see; that makes every meal at home a growler's feast. Well, that was about so. My lunch was my best meal, for I ate alone, and there was nobody to fret at. Now all is changed. Meals at home, I like them. There is no salt tears on the bread. God forgive me! How often I used to make somebody cry, wife or one of the two children, at table. All is now changed in this one kind year.

In fact, the thing has gone with me to the store. I have gradually got in the habit of being first civil, then kind to the boys. It is like oil down there the last few months. It is queer, but everybody hates to be scolded; even I do. A kind word is better than a whip with a Yankee clerk. Now I am going on one kind year more. I don't make any very loud pretensions, but I think there's a deal of gratitude to the Almighty in being kind to his creatures. Perhaps it will go further than longer creeds. For if a man is not kind to his fellow, whom he has seen, how shall he be to his God whom he has not seen?—*New York Weekly.*

The Land and Water of the Globe.

Mr. John Murray, a member of the Challenger expedition, and one of the highest living authorities on oceanography, has recently been delivering some lectures in Boston of peculiar interest to scientific men and students. Among many special papers of great value which have been published by Mr. Murray is one relating to "The Height of the Land and the Depth of the Ocean." In this learned monograph it is estimated that the area of the dry land of the globe is 55,000,000 square miles and the area of the ocean 137,200,000 square miles. He estimates the volume of the dry land above the level of the sea at 23,450,000 cubic miles and the volume of the waters of the ocean at 323,800,000 cubic miles. He fixes the mean height of the land above the sea at 2,250 feet and the mean depth of the whole ocean at 12,480 feet. Of course these results are only approximate, but they help to render our ideas of these matters more definite.

In his paper Mr. Murray also estimates that the rivers of the world carry into the ocean every year 2½ cubic miles of sediment. To this must be added the matter carried to the sea in solution, which is estimated at 1.183 miles of matter. Together, then, the amount of matter carried through the land each year is 3.7 cubic miles. It would thus, according to this calculation, take 6,340,000 years to transport the whole of the solid land down to the sea.—*Scientific American.*

A Tall Boy With a Short Memory.

"Sir," asked a man of a minister going from church one afternoon, "did you meet a tall boy on the road,

driving a cart with rakes and pitchforks in it?"

"I think I did," he answered: "a boy with a short memory wasn't he?"

"What made you think he had a short memory, sir?" inquired the man looking much surprised.

"I think he had," answered the minister, "and I think he must belong to a family that have got short memories."

"What in the world makes you think so?" asked the man, greatly puzzled.

"Because," said the minister, in a serious tone, "God has proclaimed from Mount Sinai, 'Remember the Sabbath day to keep it holy,' and that boy has forgotton all about it."—*Exchange.*

Brotherly Kindness.

A London paper says that a young man had a younger sister by the name of Jessie, who was sent to a fashionable boarding-school. When she went away, he remarked that he hoped she wouldn't acquire any of the affectations so often learned in such places.

For almost a year he had no fault to find upon this score. Then came a letter signed "Jessica," instead of Jessie. He replied as follows:

"Dear Sister Jessica: Your welcome letter received. Mammica and paprica are well. Aunt Maryca and Uncle Georgica started for Glasgow yesterday. I have bought a new horse. You ought to see it. It is a beauty. Its name is Maudica.

Your affectionate brother,
SAMICA."

The sister's next letter was signed Jessie.—*Exchange.*

A Generous Offer.

Our esteemed brother, Rev. J. W. Lawton, who is widely known among us for his remarkable ability to restore to health the sick and suffering, makes the following generous offer to all who may feel the need of a blood purifying, nerve strengthening spring medicine: Upon receipt of fifty cents, in postage stamps, and the name of your nearest express office, he will at once forward you a full month's treatment of his "Indian Blood Syrup." This medicine is purely herbal, very pleasant to use, and wonderful in its cleansing, reviving, and enervative power. Bro. Lawton also covenants that one-half of all moneys so sent him shall be forwarded to Clements & Mood, Publishers of the Sun, Raleigh, N. C., to be given to such of our denominational interests as the parties sending it may name. The balance is to pay for bottles, printing, postage, boxes, etc. Address Rev. J. W. Lawton, Box 40, Manning, Orleans County, N. Y. This offer is open until July 1, 1892.

"And He Shall Live."

In that "Psalm for Solomon," which seems to commence with a recital of the glories of the reign of David's royal son, but which so speedily shows us that "a greater than Solomon is here," we find predictions of a royalty more sublime than that of any earthly monarch. We may note a single characteristic of the reign of this glorious king: "He shall judge thy people with righteousness, and thy poor with judgment." "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor."

To judge the poor is the prerogative of a divine ruler. Justice is a luxury too costly for the poor of this world. Power and wealth may win its way, but what can poverty do to secure its meagre rights? But of this king it is said, "He shall judge the poor." "He shall save the children of the needy."

But this king who judges the poor in righteousness receives also the homage of the rich. "The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight. *And he shall live*, and to him shall be given of the gold of Sheba; prayer also shall be made for him continually; and daily shall he be praised." Psalm lxxii, 10-15.

In the sight of earthly rulers the blood of the poor has little value. What is a poor man worth to kings and conquerors? The poor furnish food for power, and are driven like sheep to the slaughter. The thrones of monarchs are upborne by the toiling poor, and their blood for ages cemented the fabrics erected by human ambition and pride. But this King is to spare the poor, and save the souls of the needy, and count their blood precious in his sight.

The authority of earth's great men terminates with death, and ends in the grave. The records of the antediluvians, one after the other, close with the words, "*And he died*." No matter how long a man lived, death came at last. All earthly monarchs have a common doom; kings and emperors, nobles and millionaires, princes and beggars must die and turn to dust. But the career of this King has no such termination. He shall live, and his life, through the measureless ages of eternity shall afford time for the establishment of "a kingdom that cannot be moved."

In the days of his glory Napoleon Bonaparte erected in one of the squares of Paris a monument on which was portrayed his career;—the different scenes in his history being represented in relief upon a spiral scroll, beginning with the mimic battles of his boyhood at the base and winding upward till he stood erect on the summit in imperial dignity. One night it is said that an unknown hand chalked upon the base of the monument, "Tyrant, if the blood which you have shed could be gathered within this square, you might drink from it without stooping from your lofty pedestal!"

Napoleon died, an exile on a sea-girt rock, but this King, the King of Glory, shall live to all eternity, and receive the grateful homage of a ransomed world, when "the Lord shall be king over all the earth, and there shall be one Lord and his name one." Zech. xiv. 9.

"Hail to the Lord's anointed,
Great David's greater son;
Hail in the time appointed,
His reign on earth begun.
He comes to break oppression,
To set the captive free;
To take away oppression,
And rule in equity."

—Common People.

Committed.

"Commit thy way unto the Lord, trust also in him, and he shall bring it to pass" There is a right concern for the future. There is for every one of us a possibility in existence so stupendous that we may well tremble at the very thought of missing it, or even coming short of it. There is a good and acceptable and perfect will of God, which it is more than heaven to know and prove. There is a harvest hidden in this little field which will cover all the fields of eternity with glory. There are not many paths, any of which we may take, but there is just one *right way*, which will bring us into all the fullness of service and all the reward of the inheritance. It was for this we were called. It was for this we were separated unto Christ. It was for this we were apprehended of Christ. It was to apprehend this that Paul pressed forward. The great hindrance to this is usually our own self-elected future, our own way. This is why he asks the surrender of our will, that he may give us his higher, larger, better will. Until this is out of our way we cannot pursue his will with singleness, or be led into his right paths without distraction. Thus let us commit our way to him, abandoning all our own ways, and claiming from his great power and love the very utmost that he has given us, and on which such momentous and eternal issues hang.

Then shall we find that the things which often to us seemed the most dark

forbidding, and impracticable, were but his hidden paths to the blessing he had reserved and that Through waves, through clouds, through storms, He gently clears our way.

—Anonymous.

For the Girls.

We clip the following from the *New York Recorder*, hoping that "Our Girls" who are abroad at school will follow the example of the village belle:

1. I don't let a man smoke when he walks or drives with me. If he knows no better than to do it I promptly tell him what I think of it.

2. I don't give my photograph to men. I used to occasionally, but I am wiser now. I should hate by and by to know that my face might be hanging up in Tom's; Dick's, or Harry's room.

3. I don't let a man take my arm when he walks with me. If he does I tell him that I prefer him to give me his arm.

4. I don't go out with a man friend just because he asks me. I like it better if he asks another lady to go, too; his sister, for instance.

5. I don't let any man "see me home" from church. If he hasn't gumption enough to take me there and sit through the service with me, he may stay away altogether.

6. I don't let a man friend give me presents unless it is something of trifling cost, like fruit or flowers. And I always gauge a man by his taste in this respect.

7. I do not encourage any young man who is not perfectly polite and agreeable to my mother. Whoever calls upon me sees a great deal of her.

8. I don't allow a caller to stay later than 10 o'clock. If he does not go at that time I politely tell him my custom. — *Selected.*

These Things do Not.

Never brood over your troubles, but remember continually how much you have to be thankful for.

Never let a day pass without doing something that you know will please God.

Never find fault with those who are making greater sacrifices for God than you are.

Never step over one duty to perform another. Take them as they come.

Never ask the Lord for something you don't expect he will give you.

Never covet the possessions of others unless you want to lose your own.

Never sleep with enmity in your heart against anybody.

Never have much to say about yourself to strangers.

Never put a stone in the way of the timid hearted.

Never take a step without asking God to lead you.

Never live where you wouldn't be willing to die.

Never receive a favor without being thankful.

Never trifle about things of great importance.

Never say spiteful things about anybody.

Never look where you shouldn't walk.

Never marry a man to reform him— *Sel.*

The Well Built Christian.

The well built Christian is harmonious in all his parts. No one trait shames another. He is not a jumble of inconsistencies; to day devout, to-morrow frivolous; to-day liberal to one cause, tomorrow niggardly toward another; to-day fluent in prayer, to-morrow fluent in polite falsehood.

He does not keep the fourth commandment on Sunday, and break the eighth commandment on Monday. He does not shirk an honest debt to make a donation. He is not in favor of temperance for other folks and a glass of toddy for himself.

He does not exhort or pray at each of the meetings he attends, to make up arrears for the more meetings which he neglects. He does not consume his spiritual fuel during revival seasons, and be as cold as Nova Zembla during all the rest of the time, nor do his spiritual fervors burn his well ordered conversation.— *Dr. T. L. Cuyler.*

A Charm of Youth.

If young people only knew it, nothing renders them so charming as a beautiful deference to their elders. The girl who, as naturally as a flower to the sun, turns to her father and mother, anticipating their wishes and yielding her own desires in ready consent to their will, is simply irresistible. The stronger the nature the finer and sweeter it becomes if this grace of obedience gives it its final and crowning charm.

Foreigners understand this as our American girls do not, or shall we say as American mothers fail to do? The pretty English girl looks up to mamma for direction and accepts mamma's guidance in perfect docility until her wedding day. The German, the Swiss, the French, the Italian girl of good family, is solicitous to please her mother, and wears the grace of filial courtesy as if it were a decoration. The man-

ners of our young countrywomen are often at fault in this regard. "How unamiable, crude and unformed is the younger Miss Ransom," said a dignified Dutch matron to the writer, in criticism of a young lady born with the traditional silver spoon and educated in one of our best seminaries "Her tone of patronage, and her supercilious air in addressing her mother, mark her as insufferably ill-bred."

Girls little know, when they snub their mothers or assert their independence of these older, wiser heads, how disagreeable an impression their conduct makes. The young man looking for a wife will do well to avoid the pert, flippant young women in her teens or her twenties who fancies that she is sufficient in herself and scorns the advice of her mother.

Character is often indicated by apparent trifles. The girl who brings a shawl to wrap around her mother's shoulders, who slips a cushion in the easiest angle to receive a tired back, remembers a hassock for her mother's feet, will one day make a loving wife to the man whose heart shall safely trust in her. She will do you good, and not evil, all the days of her life. For true wearing qualities, warranted to last through all stress of weather, we recommend the girl who is a tender, thoughtful and deferential daughter at home.—*Mrs. Margaret E. Sangster.*

The Cottage Hearth for June,

The June issue of this household magazine comes to its many friends and readers in a new and artistic cover. A glance at the table of contents reveals the fact that a change has taken place within as well as without. Mrs. Jane G. Austin, who is so well known for her entertaining stories of the early Puritan days, has contributed an exceptionally bright tale about one of the children of the Mayflower. Among the most popular writers of magazine literature no name is better known than that of Molly Elliot Seawell, and her excellent story "The Neighbors" will be read with interest. The breezy happenings at the Capital City are well told by Kate Foote in her Washington Letter. An appreciative sketch of Giotto's life as one of the Old Masters is given by Beristhe L. Hoyt. Those who are interested in travel will be entertained by the account a Bohemian gives of Tramping in The Midland. The ten well-conducted departments seem to be in close touch with what is best in the home life of the average American family. The magazine abounds in handsome illustrations by clever artists, and W. A. Wilde & Co., of Boston, who have

recently assumed control of The Cottage Hearth, may feel well assured that the literary and artistic merits of the magazine are of a high order.

Prayer is "the soul's sincere desire" that is strong enough to continue unabated. After visiting Rome, and when speaking on the subject of prayer and urging that we should be importunate, Mr. Spurgeon remarked, "During my recent visit, when in the hotel, I desired the attendance of the waiter; observing the button to be pressed, I applied my thumb as instructed, but no waiter appeared; I repeated the experiment several times with no better success. Presently another visitor entered, and, hearing my desire, asked if I had rung the bell. I told him I had with-

out success. 'Ah,' said he, 'you do not understand; I have been here before,' and, placing his thumb upon the button, he kept it there 'till the waiter *appeared*. Brethren, that is how we must pray: keep up continuous application until the answer arrives."—*Star*

Light.

The night has a thousand eyes,
And the day but one;
Yet the light of the bright world dies
With the dying sun.

The mind has a thousand eyes,
And the heart but one;
Yet the light of the whole life dies
When love is done.

—*Frances W. Bourdillon.*

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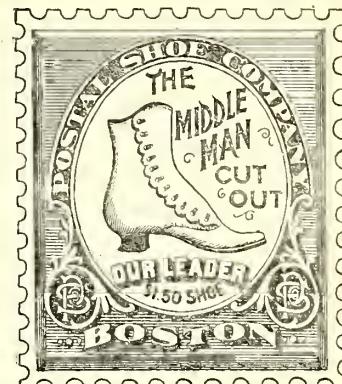
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I Said "I Will."

These are the first words of Psalm 39. Where did David say, "I will?" Probably not where many heard him, but in the solitude of his own heart. Not so much significance is to be attached to what you are saying to day to the people all about you as to what you are saying *yourself*. Say, "I will," and if you fail at first in carrying out your purpose, in the secrecy of your own soul, say it again, and again and again. Good resolutions do not "pave" the way to hell; they are always barriers across the path thither. Noble resolve is the secret of all accomplishment. Some people expect to go in the other direction without turning around. They expect to ascend without climbing. Such expectations are vain. Say, "I will."—*Young Peoples' Union.*

How to Know People.

If you want to know people, you must get near them; first get down to their level, an' then bring them up to yours, not waiting for any great occasion, or a more direct revelation, but taking advantage of small opportunities, and making your influence felt in quiet unobtrusive ways. There is always some one to smile at, somebody to give your chair to, somebody to whom a book, a flower, or even an old paper will be a boon. These small attentions will open the way to confidence, will make it possible that in need these friends will give you opportunities to help them when, unless you had shown thoughtfulness and regard for them they could never have done. A quiet, sympathetic look or smile many a time unbars a heart that needs the help you can give.—*Josephine Pollard.*

The school authorities of Worcester, Mass., have arrived at the conclusion that over-study does not injure children, but that hours, badly-ventilated rooms and evil habits do. This is especially true of girls. Not one in a thousand is injured by study. Idleness and unhygienic habits are the true source of ill-health among school girls. Their emotional natures are stimulated by sensational novels. Unwholesome diet and the dissipations of late hours have also their share in bringing about the disastrous results which are attributed to over-exercise of the brain. So far it is from being true that girls are injured by study, that, were their studies so increased that they would have no time for idleness, the result would be a decided improvement in health.

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Submission and Rest.

The camel, at the close of day
Kneels down upon the sandy plain
To have his burden lifted off,
And rest again.

My soul, thou too shouldst to thy knees
When daylight draweth to a close,
And let thy Master lift the load
And grant repose.

Else how couldst thou to-morrow meet
With all to-morrow's work to do,
If thou thy burden all the night
Dost carry through?

The camel kneels at break of day
To have his guide replace his load,
Then rises up anew to take
The desert road.

So thou shouldst kneel at morning's dawn
That God may give thee daily care;
Assured that He no load too great
Will make thee bear.

—Exchange.

Don't Marry Him.

You have heard the old refrain a thousand times. "Don't marry a man if he drinks;" and this direction is well worth heeding, even if it has about it the appearance and flavor of a chestnut. But all sin isn't corked up in the whiskey bottle, by any means, and there are other men I wouldn't marry besides the fellow whose breath too often smells of cubebes and cloves. Don't marry the young man who leaves his mother to find her way home as best she can on a dark night, while without word or thought of apology to the old lady, he looks after you. One of these days, when the novelty is worn off he will leave you to go along as best you can, while he seeks his selfish enjoyment at the club.

Don't marry a man who curls a scornful lip when religion and the Bible is spoken of and who has all the mistakes of Moses and the misdeeds of Solomon at his tongue's end.

A copy of Ingersoll's lectures on the parlor-table, instead of the family Bible, is a very poor guarantee of happy family life.

Don't marry a man whose friends smile at each other when his name is mentioned and say, "Well, we hope he'll come out all right, but he's sowing a few wild oats just now." Remember what is sown before marriage is reaped after marriage. It will be very awkward for you to be obliged to reap that crop one of these days; and, if you marry him, you will have the most of it to gather in.

Don't marry a man whose linen is more spotless than his character, whose shirt collar is more flexible than his integrity, and whose necktie is the only immaculate thing about him. Collars and cuffs and neckties are all very well; but they do not make up a good husband, though they do very well on a taylor's dummy. Integrity of character is much more important than these things as a man is of more importance in the world than a dule.—*Golden Rule.*

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CONDENSED SCHEDULE.

In Effect May 15, 1892.

SOUTHBOUND	DAILY.	
	No. 9.	No. 11.
Lv Richmond	*3:00 p.m.	*3:20 a.m.
Burkeville	5:03	5:00
Keysville	5:42	5:44
Ar Danville	8:10	8:10
Greensboro	10:15	10:11

Lv Goldsboro	4:00 p.m.	*1:35 p.m.
Ar Raleigh	6:00	10:00
Lv Raleigh	*6:15 p.m.	*7:00 a.m.
Burkeville	7:25	8:00
Ar Greensboro	10:00	10:00
Lv Winston-Salem	*8:55 p.m.	*8:50 a.m.
Ar Greensboro	*10:25 p.m.	*10:20 a.m.
Ar Salisbury	12:18 a.m.	12:00 m.
Ar Statesville	*2:35 a.m.	*1:49 p.m.
Asheville	8:00	5:58
Hot Springs	10:43	8:10
Lv Salisbury	*2:28 a.m.	*12:08 p.m.
Ar Charlotte	2:00	1:30
Spartaburg	5:00	4:28
Greenville	6:10	5:35
Atlanta	12:25 p.m.	11:30
Lv Charlotte	*2:10 a.m.	*1:50 p.m.
Ar Columbia	5:52	5:45
Augusta	9:37	9:25

NORTHBOUND	DAILY.	
	No 10	No 12.
Lv Augusta	*7:00 p.m.	*8:15 a.m.
Columbia	11:10	12:45 p.m.
Ar Charlotte	3:10 a.m.	5:15
Lv Atlanta	*8:50 p.m.	*8:05 a.m.
Ar Charlotte	6:40 a.m.	6:00
Lv Charlotte	7:00 a.m.	6:30 p.m.
Ar Salisbury	4:00	8:05
Lv Hot Springs	*4:30 p.m.	*12:15 p.m.
Asheville	9:00 a.m.	4:5
Statesville	2:50 p.m.	7:08
Ar Salisbury	8:00	10:12
Lv Salisbury	*8:37 a.m.	*8:25 p.m.
Ar Greensboro	10:20	10:25
Ar Winston-Salem	*11:40 a.m.	*1:20 a.m.
Lv Greensboro	*10:20 a.m.	*12:01 a.m.
Ar Durham	12:24 p.m.	2:00
Raleigh	1:23	3:00
Lv Raleigh	*1:28 p.m.	*8:45 a.m.
Ar Goldsboro	3:05	12:30 p.m.
Lv Greensboro	*10:30 a.m.	*10:45 p.m.
Ar Danville	12:10 p.m.	12:45 a.m.
Keysville	2:46	4:15
Burkeville	3:31	4:57
Richmond	5:30	7:10

+ Daily except Sunday. * Daily

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7:50 a.m. daily and 8:30 a.m. daily except Sunday and Monday; arrive Richmond 9:05 and 10:40 a.m. Returning leave Richmond 3:10 p.m. and 4:45 p.m. daily except Sunday; arrive West Point 5:00 and 6:00 p.m.

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 3:00 p.m. daily; leave Keysville 6:00 p.m.; arrive Oxford 8:03 p.m., Henderson 9:10 p.m., Durham 9:35 p.m.; Raleigh 10:45 p.m. Returning leave Raleigh 9:15 a.m. daily, Durham 10:25 a.m. in Henderson, 10:05 a.m. in Oxford, 11:45 a.m. in; arrive Keysville 2:00 p.m., Richmond 5:30 p.m. Through coach between Richmond and Raleigh.

Mixed train leaves Keysville daily except Sunday 9:10 a.m.; arrives Durham 6:20 p.m. Leaves Durham 7:15 a.m. daily except Sunday; arrives Oxford 9:10 a.m. Leaves Durham 7:15 a.m. daily except Sunday; arrives Keysville 2:10 a.m. Leaves Oxford 3:00 a.m. daily except Sunday; arrives Durham 5:00 a.m.

Additional trains leave Oxford daily except Sunday 11:50 a.m.; arrive Henderson 2:25 p.m. Returning leave Henderson 6:30 and 9:40 p.m. daily except Sunday; arrive Oxford 7:35 and 10:40 p.m.

Washington and Southwestern Vestibuled Limited operated between Washington and Atlanta daily, leaves Washington 11:00 p.m. Danville 5:50 a.m., Greensboro 7:09 a.m. Salisbury 8:28 a.m. Charlotte 9:45 a.m. arrives Atlanta 5:05 p.m. Returning leave Atlanta 1:40 p.m., Charlotte 9:20 p.m. Salisbury 10:34 p.m. Greensboro 2:00 p.m.; arrives Danville 1:20 a.m. Lynchburg 3:20 a.m. Washington 8:38 a.m. Through Pullman Sleeper New York to New Orleans, also between Washington and Memphis, via Atlanta and Birmingham.

No 9 leaving Goldsboro 4:00 p.m. and Raleigh 6:15 p.m. daily, makes connection at Durham with No 40, leaving at 7:50 p.m. daily except Sunday for Oxford and Keysville.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; between Danville and Augusta, and Greensboro and Asheville.

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RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 1890.

TRAINS MOVING NORTH

No. 34.	No. 38.
Pass.	Pass. and Mail.
Daily.	Daily Ex. Sunday.
Leave Raleigh,	5:00 p.m. 11:25 a.m.
Mill Brook,	5:15 11:41
Wake,	5:39 12:05
Franklin,	6:01 12:26
Kittrell,	6:19 12:44
Henderson,	6:36 1:00
Warren Pines	7:4 1:39
Macor,	7:22 1:40
Arrive Don.,	8:30 2:45 p.m.

TRAINS MOVING SOUTH.

No 4I	No 45.
Leave Weldon,	12:15 p.m. 6:00 a.m.
Macon,	1:13 7:06
Warren Pines,	1:20 7:15
Henderson,	2:22 7:53
Kittrell,	2:39 8:11
Franklin,	2:56 8:29
Wake,	3:17 8:50
Mill Brook,	3:49 9:15
Arrive Raleigh,	3:55 9:30

Louisburg Road.

Leaves Louisburg at 7:35 a.m. 2:00 p.m. Arrive at Franklinton at 8:10 a.m. 2:52 p.m. Leave Franklinton at 12:30 p.m. 6:05 p.m. Arrive at Louisburg at 1:05 p.m. 6:40 p.m. JOHN C. WIXON, Gen'l Manager WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE
R. R.,
IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.	GOING NORTH.
No. 4I	No. 45.
Pass. & Mail.	Freight & Pass.
Leave Raleigh	4:00 p.m. 8:35 a.m.
Cary,	4:19 9:20
Merry Oaks,	4:54 11:28
Moncure,	5:05 12:10
Sanford,	5:28 2:10
Cameron,	5:54 20
St. Pines,	6:21 35
Arrive Hamlet,	7:23 8:10 p.m.
Leave "	7:40
" Glio,	7:49
Arrive Gibson.	8:15

GOING NORTH.	GOING SOUTH.
No. 38.	No. 40.
Pass. & Mail.	Freight & Pass.
Leave Gibson,	7:00 a.m.
" Glio,	7:18
Arrive Hamlet,	7:38
Leave "	8:00
St. Pines,	8:58 7:40 a.m.
Cameron,	9:26 9:31
Sanford,	9:52 10:55
Moncure,	10:16 12:10 p.m.
Merry Oaks	10:26 12:50
Cary,	11:01 2:45
Arrive Raleigh,	11:20 a.m. 3:20

Pittsboro Road.

Leave Pittsboro at 9:10 a.m., 4:00 p.m. arrive at Moncure at 9:55 a.m., 4:45 p.m. Leave Moncure at 10:25 a.m., 5:10 p.m., arrive at Pittsboro at 11:10 a.m., 5:55 p.m.

Carthage Railroad.

Leave Carthage at 8:00 a.m., 3:45 p.m. arrive at Cameron at 8:35 a.m., 4:20 p.m. Leave Cameron at 9:35 a.m., 6:00 p.m., arrive at Carthage at 10:10 a.m., 6:35 p.m.

The District Meeting at Oak Level.

There were but two ministers present the first day—Revs. P. T. and S. B. Klapp. Rev. J. W. Wellons came in on Sunday morning from the convention.

The delegation from the churches was small.

On Saturday at 12 m. Rev. P. T. Klapp preached a good sermon in the absence of our late lamented brother, D. M. Williams. Rev. J. C. Williams was elected chairman of the meeting. Rev. A. G. Spruel and Brothers J. J. and Thomas Barrow, of the Baptist church were invited to seats as deliberative members.

Education, church literature, and God's side of Prohibition, was discussed by Revs. P. T. Klapp, W. T. Young, J. M. Winston, S. B. Klapp, J. J. Barrow, Joe Bridges.

It was decided not to hold a District Meeting in July. We are expecting to be in protracted meeting work then; but will hold one the fifth Sunday in September, and the secretary was requested to select a place to hold it. I would request, that if there is a church in this district, that would be glad to have it, please notify me of the same.

Sunday morning the congregation was large and attentive.

After an interesting social service, "The Sunday school of to-day, the church of the future," was taken up. Bros. J. W. Mitchell, D. J. Mood, P. T. Klapp. All made good talks. A selection on woman's work in the Sunday school was read by Miss Annie Bridges.

"The necessity of a better support of Home Missions," was discussed by Rev. J. W. Wellons, J. W. Mitchell, and S. B. Klapp.

We all were made glad Sunday morning to have Uncle Tangle put in his appearance. He made several good talks during the day, and we all enjoyed his visit with us very much.

"Foreign Missions" was taken up by J. C. Winston and followed by P. T. Klapp.

Miss Lucy Jones, just from Elon College, read an excellent essay on "Woman's work in the church." She was tendered a vote of thanks, and a copy requested to be published in the CHRISTIAN SUN.

We had but few speakers, but had a good meeting.

We were all made sad by the death of Rev. D. M. Williams, who was to have been with us. God bless his dear loved ones.

S. B. KLAPP, Sec.

Thomas Jefferson's Ten Rules.

1. Never put off till to-morrow what you can do to-day.

2. Never trouble another for what you can do yourself.

3. Never spend your money before you have it.

4. Never buy what you do not want because it is cheap; it will be dear to you.

5. Pride costs us more than hunger, thirst, and cold.

6. We never repent of having eaten too little.

7. Nothing is troublesome that we do willingly.

8. How much pain the evils that never happened have cost us.

9. Take things always by their smooth handle.

10. When angry, count ten before you speak; if very angry, a hundred.

In the Methodist General Conference at Omaha, Neb., was much work done. There were those present who criticised greatly the Book of Discipline, as well as those who strongly defended it.

The conference decided to raise \$5,000,000 for its National University at Washington, D. C.

They defended and endorsed the civil rights of the Negro by a unanimous vote.

The first effort of the Salvation Army to raise money by a self-denial week, amounted to \$75,000; and the second one to \$150,000.

It is said there is a farm in Louisiana 25 miles wide and 100 miles long. It contains 1,600,000 acres.

If you desire a beautiful complexion, absolutely free from pimples and blotches, purify your blood by the use of Ayer's Sarsaparilla. Remove the cause of these disfigurements and the skin will take care of itself. Be sure you get Ayer's Sarsaparilla.

Boils, abscesses, tumors, and even cancers, are the result of a natural effort of the system to expel the poisons which the liver and kidneys have failed to remove. Ayer's Sarsaparilla stimulates all the organs to a proper performance of their functions.

Rates Democratic National Convention Chicago, Ill., June 21st, 1892

For above occasion the Richmond & Danville railroad will sell tickets from all first and second grade coupon ticket offices to Chicago, Ill., and

return, at one lowest first-class fare for the round trip. Tickets on sale June 16th to 20th inclusive, limited returning July 28th 1892.

Commencing June 1st, 1892, the Richmond and Danville railroad will put on sale reduced rate round trip summer excursion tickets to all summer resorts. Tickets on sale June 1st to September 30th, limited returning October 31st, 1892.

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TO EXPEL SCROFULA

from the system, take

AYER'S Sarsaparilla

the standard blood-purifier and tonic. It

Cures Others will cure you.

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—THAT—

J. P. Gay's
(FRANKLIN, VA.)

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Dress Goods

—AND—

Trimmings

LACES, EDGINGS, HANDKERCHIEFS, OXFORD TIES, HOSIERY, ETC.

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Liver,

Kidneys,

Inside Skin,

Outside Skin,

Driving everything before it that ought to be out.

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